A 1659

CATECHISME

CONTAINING THE

CHIEF HEADS

OF

Christian Religion.

Published, at the desire, and for the use of the Church of Christ at

NEW-HAVEN.

By { *John Davenport*, Pastor. And *William Hooke*, Teacher.

LONDON:
Printed by JOHN BRUDENELL, and are to be sold by JOHN ALLEN at the Sign of the *Sun-Rising* in St. *Pauls Church-yard*, 1659.

May

May. 5

Bookes Printed for *John Allen* at the *Sun-rising* in Paules Church Yard.

A Declaration of the Faith and Order owned and practised in the Congregationall Churches in *England*; Agreed upon and consented unto By their Elders and Messengers in their meeting at the *Savoy*, *October* 12. 1658

MVSEVM BRITAN NICVM

Cotton on the Covenant.

Beza *Novum Testamentum*.

Baxters call to the unconverted.

Parens on the Revelation.

A CATECHISME FOR *NEW-HAVEN.*

Qu. *WHat is true Religion?*

Answ. A wisdom from above, whereby we live unto God. Jam. 3. 17. Titus. 1. 1. Rom. 6. 10. 11. 1 Pet. 4. 2, 6.

Qu. *How may a man live unto God?*

Answ. By faith in God, and obedience towards God. Tit. 3. 8. 1 Tim. 1. 19. Act. 24. 24, 15, 16.

Qu. *What is faith in God?*

Answ. It is the first act and meanes of spirituall life, whereby the soul, believing God, resteth in God, as in the only Author and principle of life. Heb 10 38. Jer. 17. 7. 1 Tim. 4. 10

Qu. *How may we know God, that we may have faith in him?*

Answ. None knoweth God, as he is in himselfe, but himselfe. But, so farr as God hath revealed himselfe, we may know him sufficiently unto life, by his backparts. 1 Tim. 6. 16 Deut. 29. 29. Exod. 33. 19 20, 23.

Q. *What are Gods backparts?*

Heb. 11. 6. *Ans.* His Sufficiency, or Being, and Efficiency, or working so far as he hath revealed them.

Qu. *What is Gods sufficiency?*

Gen. 17. 1. *Ans.* His Infinite perfection, wherby he is in himselfe Alsufficient to himselfe and to all his creatures.

Qu. *Wherein consisteth the Allsufficiency of God?*

1 Joh. 5. 7. *Ans.* In his Essence, and subsistences, wherby he is one God, and three persons.

Concerning Gods Essence.

Isa. 44. 6. Rev. 1. 8. Deut. 6. 4. 1 Cor. 8. 5, 6. Q. *What is Gods Essence?*

A It is that, wherby he is absolutely the first Being, and therefore Essentially one.

Q. *Seeing that this one pure Essence cannot be conceived of us sufficiently by one act; how hath God made it known to us?*

Exod. 34: 6, 7. *Ans.* This one Essence is explicated, and declared to us, in the Scripture, by divers attributes.

10 Q. *What are Gods Attributes?*

Deut. 10. 17. 1 John 4. 16. *Ans.* Gods Attributes are that one most pure and simple Essence, or act in God diversly made known unto us, and apprehended by us.

Q. *How many kindes of these attributes are there?*

Ans.

Ans. Gods Attributes are of two sorts.
1 Those, which shew, what God is.
2 Those which shew, who God is. 1 Tim. 1. 17.
Both these are necessary, that we may know God, to believe in him.

Q. 11. *What are the Attributes, whereby you understand, what God is?*

Ans. These, God is a Spirit, living of himselfe, and in himselfe. Joh. 4. 24. & 5. 26. 1 Thes. 1. 9.

Q. *What are the attributes, whereby you understand, who God is?*

Ans. His Essentiall propertie, which shew, 1 How great a God he is. Ps. 145. 3. 8.
2 What manner of God he is.

Q. *What attributes, shew his greatnesse?*

Ans. To shew his greatness, he is declared to be. 1 One as in Essence, so also in number, or individually and most perfectly one. Mark 12. 32. Jer. 23. 23, 24.
2 Infinite, without all limits of Essence.
3 Eternall, without beginning, succession, and end. Psa. 90. 2. 1 Tim. 1. 17.

15 Q. *What attributes shew us, what manner of God he is?*

Ans. Those properties, whereby he is said to work. And unto these all properties of his Essence, and greatness must be attri- Psal. 71. 19.

Exod.3. 14. Psa.145.3. ted, viz. his Simplicity, Unchangeableness, Infiniteness, and Eternity.

Qu. *What are those properties, whereby he is said to work?*

Ans. For our understanding, they may be called the divine powrs, wherby God is able Num.11.23. Isai.59.1. to act, and the Virtues, wherwith the powrs are adorned, wherby God is ready to act.

Qu. *What are Gods powrs, or abilities?*

A. 1 Gods understanding, wherby he understandeth all things together and at once. Heb.4.13.

Exod.33.19. Psal.135.6. 2 Gods will, wherby he willeth most freely and purely what is good.

Qu. *What are the Virtues of those powers of God?*

Ans. In general; Gods absolutely perMat.19.17. fect goodness. In particular; the Virtues of Rom.16.27. his understanding are his wisedome and knowledge. The virtues of his will are his Deut.32.4. holiness, love, righteousness, &c. In the 1 Tim.1. 11.c.6.15. acting of both which, consisteth Gods Blessedness and Alsufficiency.

Hitherto of Gods Essence; now

Of his Subsistence.

Q. WHat is *Gods Subsistence.*

That one most pure Essence, with Heb.1.3. the Relative properties, called Persons.

Joh.17.3. 20. Q. *What are those Relative properties?*

A.

1 To beget.
A. They are three. 2 To be begotten.
3 To proceed.

Qu. *How many persons then are there in the Godhead?*

A. There are three persons in one God- 1 Joh.5. 7.
head. 1 The Father, the first person, in order, not in time, begeting the Son. Psal.2.7.

2 The Son, the second person Be- Joh.1. 18.
gotten of the Father.

3 The holy Spirit, the third per- Jo.15.26.
son, proceeding from them both.

Qu. *Are these three persons three distinct Gods?*

Ans. No, for they are but one pure Es- Joh.1. 1. Acts.5. 3,4.
sence, and therefore but one God.

Qu. *If every person be God; how can they be distinct persons, and yet not distinct Gods?*

A. Because one, and the same thing, may have many Relative properties and respects of being, which in the Godhead make distinct persons. As one and the same man may be a father in one respect, a master in another respect, a scholar in another respect. Yet this comparison doth not fully express the thing, but imperfectly illustrate it, to our weak apprehensions, which cannot fully comprehend this glorious mystery.

Qu.

Q. 1. *What followeth from hence, that these three persons are but one God?*

Joh. 10.38. c. 16.13. 14.15. Pro. 8.30. Joh. 13.31. 32. 2 Cor. 13. 13.

Ans. That all the three persons are Coessential, Coæqual, Coæternal, one in anothes, and one with another, mutually delighting, and glorifying each other: and that God, as the object of our faith, is every way sufficient to communicate life and blessednesse to us.

Hitherto of Gods sufficiency: now

Of Gods Efficiency, or working.

1 Cor. 12.6. Rom. 11.36.

Q. *What is Gods Efficiency, or working?*

A. It is that, wherby he worketh all things, and in all things.

Que. *What of God appeareth in his working?*

Psal. 115.3.

A. The Allsufficiency, 1 Of his Essence, in his actuall or exercised Omnipotence, whereby he doth whatsoever he will doe.

2 His subsistences, in the joynt and distinct working of the three persons.

Q. 1. *What is the joynt working of the three persons?*

Joh. 5. 17, 19. cap. 16. 15.

A. It is that whereby the three persons work the same thing inseparably, each person of himself, and without preheminence of dignity, one above another.

Q.

Q. *What is their distinct manner of working?*

A. Wherby every person worketh according to his distinct manner of subsisting.

Qu. *What is the Fathers distinct manner working?*

An. To work from himselfe, by the Son, and by the Holy-Ghost. Hence the beginning of things, and so creation, is properly attributed unto the First person, though the Son, and holy Ghost do create also. 1 Cor. 8. 6. Matt. 10. 22

30 Qu. *What is God the Sons manner of working?*

A. He worketh from the Father by the Holy-Ghost. And hence the dispensation of things, and so Redemption, is properly attributed to him. Joh. 5. 19. cap. 16. 15.

Qu. *What is the Holy-Ghosts manner of working?*

An. To work both from the Father and the Son. Hence the consummation of things, & so applicatiō, is properly attributed to him. John 16. 13, 14, 15.

Qu. *In Gods Efficiency we are First to consider his Decree. What is Gods Decree?*

An. It is his definitive sentence concerning the effecting of all things by his mighty powr, according to the councell of his will. Eph. 1. 11.

Qu. *What is his Councell?*

An.

Pro. 8. 12. 14. Pſ. 104. 24. Act. 4. 28.

Anſ. It is the wiſe determination of his will touching his working all things in the beſt manner for his own glory.

Qu. *What is the pleaſure of his will?*

Pro. 16. 4. Mat. 11. 25

An. It is the free act of Gods will, whereby he willeth himſelf directly, as the greateſt good, and all other things for himſelfe, according to his good pleaſure.

Qu. *What learn we hence?*

Pſal. 115. 3.

Anſ. That Gods good pleaſure is the firſt and beſt cauſe of all things.

Qu. *What attributes of God appear in his Decree?*

Pro. 19. 21.

Anſ. Firſt his Conſtancy, whereby his Decree remaineth unchangeable.

Jer. 10. 10.

2. His truth, whereby he declareth only that which he hath decreed.

Iſa. 46. 10.

3. His faithfullneſs, whereby he effecteth what he hath decreed, and as he hath decreed.

Qu. *So much of Gods Efficiency in generall. Wherein doth it appear to us?*

Iſa 37. 16. Neh. 9. 6. Pſal. 104.

Anſ. In two things. 1 In his Creation of the World. 2 In his Providence.

Queſt. *What is Creation?*

Pſal. 33. 9. Gen. 1. 31.

A. Creation is Gods Efficiency or working, whereby he made the world, from the beginning of nothing, very good.

Qu.

Qu. *Did God make the World in one instant?*

Anſ. No: But by parts, in the ſpace of ſix dayes. Gen. 8.

40 Qu. *When did God make the third heaven and the Angels?*

Anſ. In the beginning of the firſt day. Gen. 1. 1.

Qu. *What is the Creation of the third Heaven?* Job. 38. 6, 7.

Anſ. Whereby he made it to be a moſt glorious place, repleniſhed with all things, which belong to eternal bleſſedneſs, wherein the Majeſty of God is ſeen as it were face to face, called the Heaven of heavens, the third heavens, the habitation of God, our Fathers houſe. Heb. 11. 10. Pſal. 16. 11. 1 King. 8. 27. 2 Cor. 12. 2. 4 Joh. 14. 2.

Qu. *What is the Creation of Angels?*

An. Whereby he created an innumerable multitude of heavenly Spirits, indued with perſpicuity of underſtanding, freedom of will, perfection of ſtrength, admirable ſwiftneſs, and perfect in holineſs and righteouſneſſe, to glorify God, and to execute his commands, eſpecially about thoſe that ſhall be heires of ſalvation. Coll. 1. 16. Heb. 12. 22. cap. 1. 14. 2 Sam. 24. 12, 20. Pſal. 103. 20. 2 Pet. 2. 11. Exek. 1. 6. Pſal. 34. 8.

Qu. *When and how did God create man?*

Anſ. The ſixt day, he made him a reaſonable creature, conſiſting of a body made of the

Gen. 1.26. 27. c.1.7. the duſt, and of an immortal ſoule, in the Image of God.

Qu. *What is the Image of God, wherein man was made?*

A. The conformity of man, in his meaſure to God, both in his nature, and in his government of the creatures.

Gen.1.26. Eccl.7.29.

45 Q. *What became of man being thus made?*

A. He was placed in the garden of Eden to live unto God, together with the woman whom God made; in reſpect of her body, of Adams ribb her immortal ſoule as mans, being immediately created and infuſed of God, and gave her to the man for a meet helper, that nothing might be wanting to him for his wel-being.

Gen.1.26. & 2.18. 21. 22,23. 1 Cor.11. 8,9.

Q. *What is Gods providence?*

Anſ. Providence is that, wherby God provideth for his creatures being made even unto the leaſt circumſtance, according to the councell of his will.

Pſal.145. 15,16. Pro.16.9. & 33.

Q. *How is Gods providence diſtinguiſhed?*

A. It is either, 1 Ordinary and mediate, whereby he provideth for his creatures by ordinary and uſuall meanes.

Hoſ.2.21.

Or 2 Extraordinary and immediate, whereby he provideth for his creatures by miracles, or immediately by himſelfe.

Mat. 14.14-20. Iſa.37.30.

Q.

Q. *Wherein is Gods providence seen?*

A. 1 In conserving; whereby he upholdeth all things in their being, and powr of working. Neh. 9. 6. Act. 17.28. Heb. 1.3.

2 In governing; whereby he guideth and directeth, and bringeth all creatures to their ends. Psal. 29. 10. & 104. 19. Ro. 11.36.

Qu. *Doth God govern all creatures alike?*

A. No, some he governeth by a common providence; others by a special providence, namely Angels and men, to an eternal state of happiness, in pleasing him, or of misery in displeasing him. Deu. 30.13 16.17. Rom. 9.18.

50 Qu. *What of Gods providence appeareth in his special government of men.*

A. Two things. 1 Mans apostacy or fall. Rom. 5.19. 1 Cor. 15. 21.

2 His Recovery.

Concerning the fall of man.

Q. *WHat are you to observe in Mans fall?*

A. Two things. 1 His transgression in eating the forbidden fruit. Gen. 2.17.

2 The propagation of it. Rom 5.12.

Qu. *How may the greatnesse of this Sin appeare?*

Ans. Three wayes. 1 By the nature of the sin, as it was contrary unto the love of

God, and a breach of the whole Law, and a professed contempt of the covenant, in violating the Seale of it, and all this, when he was able to obey God perfectly.

2 By the evils contained in it, namely, unbeliefe, horrible pride, unthankfullnes, intemperance, and profanesse, in selling his birthright for the fruit of a tree.

3 By the consequent of it, foretold him, namely, death: and so it was, murthering himselfe, and all his posterity, in body and soul eternally, as much as in him lay.

Qu. *What were the causes of this sin?*

Rom. 5. 13. Rom. 7. 10. 12. *Ans.* 1 The unblamable cause is the Law of God. And as the law did it, so God did it, holily, justly, blamelesly.

Eccl. 7. 29. 2 The blamable causes, were principally, man himselfe, abusing his own free will.

Gen. 3. Lesse principally, the Divel, abusing the Serpent, to deceive the woman, and she entyced the man.

Qu. *What is the Divell?*

Luk. 11. 18. 1 Joh. 3. 12. 2 Tim. 3. 6. Joh. 8. 44. *Ans.* That multitude of apostate Angels, which, by pride, & blasphemy against God, and malice against man, became Lyars, and murtherers, by tempting him to that sin.

Qu. *What are the effects of this first sin of man?*

Ans.

Anſ. 1 Guilt; wherby they are bound to undergoe due puniſhment for their fault. Gen.2.17. Rom.3.9. 19.

2 Puniſhment which is the juſt wrath of God, with the effects of it upon them for the filth of ſin. Rom.1.18.

Qu. *What attributes of God ſhine forth in puniſhing this ſin?*

Anſ. 1 The Holineſs and purity of God. Heb.1.13. Eſa.6.3.

2 His revenging juſtice.

3 His Mercy towards the creature offending. *viz.* Rom.2.6. 10.11.

his { 1 Clemency { Moderating puniſhment. Lam.3.18.
Inviting ſinners to repentance. Ezek.18. 23.
And forbearing them in his patience and long ſuffering. 2 Pet.3.9.
2 Bounty---- Powring his good gifts upon ſinfull creatures. Mat.5.45.

Qu. *What are the particular puniſhments upon the cauſes of this ſin.*

Anſ. Beſides the fearfull puniſhment of the Divell and of the Serpent. The puniſhment of man was death. *viz.* Jude 6. Gen.3.16. Gen.2.17.

1 Of body.

2 Of ſoule.

3 Of both eternally.

Qu. *What is meant by mans bodily death?*

Anſ. 1 A deprivation and loſs of the good things of this bodily life, with ſubjection to outward miſeries and calamities, and in the end, the ſeparation from the body, and the reſolving of the body into the earth and other elements, whence it was taken.

Deu.28.21, 22.29,30. Job.5.7.& 14.16. Gen. 3.19. Eccl 12.7.

Q 1. *What is meant by mans ſpiritual death?*

Anſ. 1 A deprivation and loſs of Gods Image, with ſubjection to ſpiritual miſeries. *viz.* 1 Bondage under Satan, the world, and Sin, both original (which is, the contrariety of the whole nature of man to the Law of God ſo as it is averſe from all good and bent unto all evil, and only to evil) and actuall ſin (which is the continuall ſwerving of mans actions from the Law of God, by reaſon of originall ſin, ſo that man hath no free will to any ſpiritual good.

Ro.3.23. Eph.2.2. 1 Joh.2. 15,16. Rom.6.16, 17,19,20. Joh.3.6. Rom.7.8. 17,20,21. Jer.2.13. 1 Joh.3.4. Eph.4.19. Heb.10.26, 27.

2 A deprivation and want of the ſenſe of ſin and miſery, ſinfull ſecurity, ſtupidity, hardneſs of heart.

3 Terrors of conſcience and deſpaire.

60 Q. *What is meant by eternal Death?*

Anſ. The conſummation and perfection of the death, both of ſoule and body, in their eternal ſeparation from Gods delivery up to the powr of the Divel, and caſting into hell, there to be tormented for ever.

Mat. 25.41. Rev.21.8. Mark.9.43. 44.

Q.

Q. 1. *It this sin and punishment propagated to all Adams posterity?*

Ans. Yea: all that descend from Adam, by way of natural generation, are partakers of the same condition with him. Joh. 3.3. Eph. 2.5. Job. 14.4.

Q. 1. *How is it propagated?*

Ans. 1 By imputation, Adams disobedience in that first sin is made ours. Rom. 5.12 18 19.

2 By real communication, a sinfull nature is from him derived unto us. Joh. 3.3. Psal. 51.7.

Q. *How shall it appeare to be just that sin is thus propagated from Adam to his posterity?*

Ans. 1 Because we are in him, as children in his loines, as members in the head, as branches in the root, as debters in their surety, or common undertaker.

2 Because we had all stood in him by imputation and communication of his righteousnes, if he had stood: It is therfore equall that he falling we should fall in him.

Concerning Mans Recovery. And First of

REDEMPTION.

Q. WHat *is Mans Recovery?*

Ans. It is the Litting up of man from the state of sin and death, to the state of grace and life, meerly out of the grace and free favour of God. Eph. 2.12. 13. Rom. 5.8.

65 Q. *What are the parts or wayes of this Recovery?*

2 Cor.5. 19,20.

Anſ. They are Two. 1 Redemption.
2 Application.

Qu. *What is Redemption?*

Anſ. Redemption is the purchaſe of our liberty by giving a Ranſom ſatisfying to the juſtice of God for the life and deliverance of man, from the captivity of ſin, Satan and death, according to the covenant made between Chriſt and the Father.

Luk.1.74. 1 Cor.6.20. Iſa.53.10, 11.

Qu. *Who is the Redeemer?*

Anſ. Jeſus Chriſt, God and Man.

1 Tim.2.5, 6. Rev.13. 8. Act.4.12.

Qu. *Why muſt the Redeemer be God and Man?*

Anſ. That ſo he might be a fit Mediatour between God and man in the execution of his three offices, wherunto he was Anointed.

Act.3.22. Iſa.42.1.

Qu. *What are thoſe three offices of Chriſt?*

Anſ. 1 His Prophetical office, whereby he revealeth the will of the Father by his word and Spirit.

Act.3.23. 1 Cor.1.24.

2 His Prieſtly office, whereby he maketh full atonement with the Father for us, by his death and interceſſion at the right hand of the Father.

Rom. 5.10.

3 His Kingly office, whereby with authority and power, he diſpenceth and adminiſtreth all things, and cauſeth them to work together for the good of his Church.

Pſal.2.6. Dan.2.44. Mat.28.18. Rom.8.28.

70 Q.

70 Qu. *What are the parts of Redemption?*

Anſ. Two, 1 The Humiliation of Chriſt, as our Mediatour.

2 The Exaltation of Chriſt.

Qu. *What is the Humiliation of Chriſt?*

Anſ. Wherby he emptied himſelfe, was made of a woman, took on him the forme of a ſervant, was made under the Law, both to perform it, & to ſuffer the puniſhment of our not performance of it, and ſuffered (as being made ſin and a curſe for us,) Death both in his body on the croſs and in the grave, and in his ſoule, in the garden and on the croſs, ſo far as was ſuitable to his perſon and neceſſary for our Redemption. Phil. 2,7,8. Gall. 4. 4. Rom. 3 25. Heb 7.22.

Qu. *What is the Exaltation of Chriſt?*

Anſ. Wherby he glorioufly overcame and triumphed over all his and our enemies. Eph. 4. 8.

Qu. *What was the firſt degree of his exaltation?*

Anſ. His Reſurrection, the third day, wherby his ſoule and body were brought together again by the powr of the Godhead, and ſo he roſe from death, and appeared to his diſciples, for the ſpace of forty dayes. Joh. 2. 19. Act. 1. 3.

Qu. *What was the ſecond degree of his Exaltation?*

Anſ. His Aſcention into Heaven, which

was the going up of the Manhood of Christ
Act.1.11, 12. into the third heaven, by the power of the Godhead, from mount Olivet, in the sight of his disciples.

75 Qu. *What is the third degree of his exaltation?*

Ans. His sitting at the right hand of
Psal. 119.1. Eph.1.20, 22.22. God, whereby he being advanced to the fullness of all glory in both natures, governeth and ruleth all things for the good of his people.

Q *What is the last degree of his exaltation?*

2 Tim.4.1. Mat.19.28. 2 Thes.1.7, 8,9. *Ans.* His glorious returne from Heaven to judge the quick and the dead to the unspeakable confusion of his enemies, and good of his people.

Concerning APPLICATION

Q. WHat is *Application, which is the second part, or way of our Recovery?*

Joh.10.16. & 16.14. Rom.10.14, 17.Tit.3. 5,6. *Ans.* Wherby the Holy-Ghost, by the word and ministry thereof, maketh all that which Christ, as Mediator hath done for the elect, efficatious to them, and to become their own.

Q. *Seeing this grace is effectually applied only to the elect. What is Election?*

Ans.

A. Election is Gods predestination of some certian persons that in them he might manifest the glory of his grace according to the good pleasure of his will. Eph. 1. 4, 5, 2.

Q *What is Reprobation?*

A. Reprobation is Gods Predestination of some certain persons, that in them the glory of Gods justice may be manifested. Rom. 9 22. Jude. 4.

Q. *Seeing Predestination is noted as the generall act, which includeth both election and reprobation. What is Predestination?*

A Predestination is the Decree of God concerning the manifestatiō of his special glory in the eternall estate of mē, by a certain determination of the order of means to that end. Rom. 9, 22, 23. 1 Thes. 5. 9.

80 Q *When did God Predestinate men?*

A. From Eternity. Before the foundations of the world were laid. Eph. 1. 4, 5. 2 Tim. 1. 9.

Q. *How doth the Spirit make application of what Christ hath done for the Elect, in time?*

A. Two wayes. 1 By union of the soule to Christ. 2 By communion of the benefits of Christ to the soule. Phil. 3. 9. 10.

Q *What is this union: and when is it wrought?*

A. Whereby the Lord so joyneth the soule to Christ, that he is made one spirit with Christ, And by having Christ, he hath right unto all blessings, which are prepared in 1 Cor. 6. 17. 1 Joh. 5. 12. Joh. 17. 21. Rom 8. 28. 30, 32. Act. 26. 18.

Christ. This is wrought in effectual calling.

Qu. *What is effectuall calling?*

Ans. It is the powrfull call of God, wherby he draweth the elect being humbled and lost sinners, unto Christ, that they may be united with him, and with God the father in him.

2 Pet. 1. 1. 10. Joh. 6. 44. 1 Pet. 2. 4. 1 Thes. 1. 1.

Qu. *Why doe you say being humbled and lost sinners?*

Ans. Because, As Christ is come to seek and to save that which is lost, Luk. 19. 10. So the Holy Spirit doth prepare men for union with Christ by powrfull convincing them of sin, in the ministry of the word, and so humbling them to a lost estate, before he apply the promise of grace in Christ to the working of faith in them.

Joh. 16. 9, 10.

85 Qu. *Why doth the Spirit proceed in this order?*

Ans. Because, till men be humbled to a lost estate they will not come to Christ as they ought, nor continue with him, nor glorifie the alsufficiency of the freeness and powr of the grace of Christ.

Joh. 5. 40. Mar. 13. 19. Rom. 4. 5. 15, 16.

Qu. *Have all that are prepared for Christ the same measure of humiliation?*

Ans. The Spirit of God worketh freely, holding some under a greater, others under a lesser degree therof: and some a longer, others

others a ſhorter time. But all are ſo far humbled as is neceſſary, to the exalting of the grace of God in Chriſt, and to the preparing of them to come unto Chriſt, according to the termes of the Goſpell. Eph.2.4,5. Mat.11.28.

Qu. *What acts doth Effectuall calling imply?* Act.28.28.

Anſ. Two: 1 The effectuall offer of Chriſt, or drawing us unto him. Joh.6.44.

2 Our coming unto Chriſt, and receiving of him. Joh.6.44, 45. & 1.18.

Qu. *What is the effectuall offer of Chriſt drawing us to him?*

Anſ. It is the propounding of Chriſt, as the only ſufficient, and neceſſary meanes to ſalvation, with an invitation and perſwaſion of men to believe on him, made, outwardly by the preaching of the Goſpell, inwardly, in the hearts of men by the Spirit of God ſhed abroad in our hearts, drawing unto him, by working Faith in us unto Union with him. 1 Cor.1.23, 24. Heb.7.25. Act.4.12. Joh.6.44, 45. Eph.1.17. 2 Cor.4.13, 1 Cor.6.17.

Qu. *What is our coming to Chriſt, or Receiving of him?*

Anſ. Whereby an humbled and enlightned ſinner, being effectually perſwaded and drawn and united to Chriſt, cometh out of himſelfe, and the creature, to Chriſt for Chriſt Joh.6.37. 44,45. & 10.16. Phil.3.12.

Christ, receiving him in all his Offices, and
Luk.1.38. yeilding himselfe up unto him, and to his
Isa.35.5. Jer.3.22. disposse in all things, by vertue of the Spi-
Ita.27.3. Gal.2.20. rits effectuall operation in this call, carrying forth our Faith to lay hold on Christ, and to live in him.

90 Qu. *Can a man of himself receive Christ?*

Joh.6.45. *Ans.* No man can come unto Christ ex-
Joh.3.27. cept the Father draw him. Nor receive Christ except it be given him. Christ is
Gal.4.9. received first passively, then actively. We are known of him before we know him.
Phil.3.22. And are apprehended of him before we can apprehend him.

Qu. What is the passive receiving of Christ?

Eph.2.5. *Ans.* That wherby a spiritual principle
Phil.2.13. of grace is ingenerated in mans will.

Qu. What is our active receiving Christ?

2 Cor.4.13. Joh.3.16. *Ans.* It is that, wherby Faith, intused
1 Pet.1.21. into the heart by the Spirit, acteth upon Christ, believing in him, & by him in God.

Qu. What is the communion of Christs benefits?

Ans. Wherby the soule being possessed
Joh. 4.10, 24. with Christ and right unto him, hath, by the same Spirit, fruition of him and all his benefits.

Qu. How are the benefits of Christ conveyed to Believers?

A.

4. Two waies. 1 By way of Imputation.
2 By way of Infusion.

95 *Qu. What is Imputation?*

Ans. When that which another hath and doth, is accounted mine, as though I had it and did it. As when a debter is acquitted for the payment, which his surety hath made on his behalfe. Philem. 18. 2 Cor. 5. 19. 21.

Qu. What is Infusion?

Ans. When certain gracious qualities, or indwelling spirituall gifts of grace are wrought in a man, which he had not before whereby he liveth unto God. 1 Pet. 1. 3. Jam. 2. 20. 2 Cor. 5. 17.

Qu. What benefits of Christ are conveyed to Believers by Imputation?

Ans. 1. Adoption, which is the gracious sentence of God the Father, whereby he doth for Christs sake, accept believers into the dignity of his children. Joh. 1. 12. Gal. 3. 26. & 4. 5.

2 Justification, which is the gracious sentence of God, whereby he doth, for Christs sake, acquit a believer from sin, and death, and account him righteous unto life. Rom. 3. 24. 28. & 8. 33. 2 Cor. 5. 21. Phil. 3. 9. Rom. 5. 10. 18, 19.

Qu. What benefits of Christ are conveyed to Believers by Infusion? 2 Cor. 7. 1. 1 Thes. 5. 21.

Ans. 1. Sanctification, which is a powerfull change of a man from the filthiness of sin, to the purity of Gods Image, through Eph. 4. 20. 25. Phil. 3. 10. Heb. 9. 14.

the

the Efficacy Christ in him.

Rom. 8.30. 1cr. 1.30. John 3. 36. 2 Glorification, which is the blessed change of a man, from the misery and punishment of sin, into eternall happiness.

Concerning the Subject of this

APPLICATION.

Q. *TO whom is Christ applied?*

Eph. 5. 25, 26, 27 John 17. 9, 10, 11. *Ans.* To the Church which is the proper subject of Redemption, and of all the priviledges that flow from thence.

100 Qu. *How is the Church said to be the subject of this application; are men members of the church, before Christ be Applied to them?*

Ans. Not so. Men are not first actually of the church, and afterwards made partakers of union and communion with Jesus Christ; But Christ is first effectually applied to the calling of men unto union and communion with him, and then they become the church of God. For the church hath its name and definition from calling. Namely, The church is a company of called ones, or of believers, or of such as are in Christ, and have communion with him, and with the Father in him.

Eph. 4. 16. 1 cor. 1. 1. Ephe. 1. 1. 1 thes. 1. 1. 1 John 1. 3.

Qu. *Hath every member of the church the same degrees and measures of communion with Christ?*

Ans.

Anſ. No. There are different degrees of communion with Chriſt: whence ariſeth the deſtinction of the church, into Militant and Triumphant. 1 Cor. 13. 9. 12. Eph. 6. 12, 13. & 4. 13.

Qu. *There is a diſtinction of the militant church, into viſible and inviſible: what doth that hold forth unto us?*

Anſ. Not two ſeveral kinds of churches nor two ſeveral parts of the ſame church; but two different manners, or reſpects of the church, which is inviſible and ſpiritual, in reſpect of its eſſential forme, or internal faith; but, in reſpect of its accidental form, or external profeſſion of faith, is viſible.

Qu. *The church Militant is not viſible altogether at once, How then is it viſible?*

Anſ. Principally, in the joynt profeſſion of believers joyned together in diſtinct congregations which are ſo many churches. Rev. 1. 4. 2 Cor. 8. 1. 19.

Qu. *What is an inſtituted church?*

Anſ. It is a company of believers, or ſaints by calling, together with their ſeed, joyned together in fellowſhip with the Lord Jeſus, and one with another as a ſpiritual political body, in the congregation, by a publick covenant to uſe conſtantly all the meanes appointed of God for his glory in their mutual edification and ſalvation 1 Cor. 7. 14. Ephe. 1. 1. 1 Cor. 1 2. 2 Cor. 1. 1. 1 Cor. 12. 27. 1 Cor. 14. 23. & 11. 17. 18. 20. Mat. 28. 19. 20. Rev. 4. 9, 10, 11.

in

Eph.4.12, 13. in the visible communion of Saints.

105 *Qu. How prove you, that the Church must consist of believers, or Saints by calling?*

Lev 20.26. Psal.53.5. Rom.1.7.8. *Ans.* 1 Because the Scriptures every where, teach so.

2 Because the Church is the body of Christ. Therefore all the members should be, in some measure, conformed to him, receiving from him as an head of influence, some gracious ability to exalt and serve him as an head of preheminence, and speciall government of the Church.

Eph.1.22, 23. Col. 1. 18.

Joh. 4. 23. Pro. 15. 8. Heb.8.8,10. 3 Because, only such worshippers are acceptable to God, and have right to the covenant of grace, and to the Seals therof.

Psal. 50.5. 4 Because, none but such are fit to confederate, for the carrying on of church power and order, and ordinances to Christs ends.

Qu. Are all the members of a visible church true believers?

Ans. None have a true right to Church-priviledges, nor can duely expect a blessing from God, in the ordinances but such: nor may the church receive any known hypocrites into their fellowship. Yet because churches judge as men, by what appeareth to them to be faith and holinesse, according to rule, in externall profession; hypocrites have

1 Joh.2.19. Jude.2. Mat. 22,21, 23.

have crept into the pureſt Primitive Churches, and ſtill do, and will joyne in viſible communion with the ſaints. Ezek.44. 7. 1 Sam.16.7.

Queſt. Is every believer a member of the viſible Church?

Anſ. No, till, by his perſonal and publick profeſſion, he approve himſelfe to the Church, and be by them orderly accepted into the fellowſhip of the covenant, in an inſtituted church. Acts.8.37. & 19.18. 1 Cor.15.1. 2 Cor.8.5. Act.2.41.47

Qu. How do you prove that Church-covenanting is neceſſary to Church-fellowſhip?

Anſ. Sundry wayes. 1 By the propheſies concerning the churches under the new Teſtament, that they ſhould be ſo combined. Pſal.50.16. Iſai.56.4,8. & 62.4,5.

2 By the parity between the National church of the Jewes and the congregational churches of Chriſtians, in things of common and moral equity. Iſa.4.5.& 44.5. Deut.26.19. 18.

3 By the names and titles given to chriſtian Churches, which are called, 1 The ſpouſe of Chriſt, and conjugall union is made by a conjugall covenant. 2 The body of Chriſt, and the members are joyned together in the body natural by certain ligaments, wherunto the voluntary church covenant anſwereth, & the political joyning together 2 Cor.11.2. Pro.2.17. Mal.2.14. 1 Cor.12. 27. Eph.4.16. Coll.2.19.

together of the members of Citties, which
Rev. 3. 12. Eph. 2. 19. are bodyes corporat, is by conſœderacy.

3 The houſe of God: and houſes are
1 Tim. 3. 2. 1 Pet. 2. 5. Mat. 16. 19. made by orderly and firmly joyning, cementing, mortiſing, and braſing the parts together.

4 By the nature of church-fellowſhip. For a church is a ſpiritual politicall corporation, wherin ſundry are joyned together, as members or parts to make up one whole, or intire body, diſtinct from other congregations, with a mutual power to accept, order or reject, according to the Rule, and with a right unto common priviledges and advantages of that ſociety. Hence, mutual covenanting is neceſſary, as being the foundation. 1 Of their relation of membership in the body naturally.

1 Cor. 8. 5. 1 Cor. 5. 12. Math. 16. 18, 19. 2 Of that intereſt of power, which ſome have over others, and the whole hath over every member. 3 Of their immediate right unto the outward priviledges of a viſible church.

Qu. *What is the mutuall covenanting of the ſaints?*

Anſ. It is that ſolemn publick action or engagement wherby they ſtand voluntarily bound one to another, & all, & every

one

one of them to Jesus Christ, the head of the church, to submit to all the rules prescribed by him, for the ordering of his people in the use of all instituted meanes for the attainment of the ends of church fellowship. Mich. 4. 5. & 6. 1. 2.

110 Qu. *How prove you that the seed of church-members, are of the church with them, by vertue of the covenant?*

Ans. 1 By the covenant, which God made with Abraham and his seed, which was the covenant of the Gospell, and confirmed in Christ, Circumcision the seal therof being the seal of the righteousnes of Faith Into the place and stead wherof Baptism is now come. Gen. 17. 7. Gal. 3. 8. 16, 17. Rom. 4. 11. Coll. 2. 11. 12.

2 Because the Apostle saith that the children of the members of christian churches are holy, to distinguish them from other children, which can be meant of no other holyness but federal. Therfore they are of the church. 1 Cor. 7. 14. Psal. 93. 1.

Qu. *Are such Infants so compleat members of the church, that, without any other right, they may exercise all acts of church communion, and partake of all church priviledges when they are grown up?*

A. The state which Infants have in the church, and so their right unto Baptism is

Gen. 17. 7. 1 Cor. 7. 14. Eph. 6. 4. only in their next and immediate parents covenant (one of them, at leaſt, being a member of the Church.) By vertue wherof they are under the watch and care of the church, to ſee that they may be brought up in the knowledge and obedience of the Lord: till they be grown up; and then they are to be admitted to full fellowſhip of all Church priviledges, in their own perſonal right, if upon due tryall, their perſonal faith appeareth, & their good converſation, unto the ſatisfaction of the Church, and they voluntarily take hold of the covenant of the Church. Otherwiſe, if they hold not forth their perſonal faith, and their own deſire of the ſame communion with the Church, which their parents had: they are to be accounted and declared to be non-members, and to have no right to Church-priviledges.

1 Cor. 11. 28, 29. Eſa. 56. 6, 7. 2 Cor. 8. 5. 2 John 4.

Luke 7. 30.

Qu. *Why do you limit the right that Infants have to Baptiſm unto their next and immediate parents, as if they were fœderally holy only?*

Anſ. 1. Becauſe the Apoſtle doth ſo limit it, when he ſaith to ſuch (one of the parents being actually and viſibly of the Church) your children are holy: He ſpeaketh not to Grandfathers, in Church-ſtate, your grand-

1 Cor. 7. 14.

children

children are holy; though their next parents joyn not with the Church: which he would have said, if it had been so.

2 Because it is in the power of the next parents to give their children right to Baptism, though their predecessours should oppose it, and to deny & deprive their children of that right; though their Ancestors should desire it. The Apostacy of the next parents takes off the federal holinesse of their seed. As we see in the posterity of Ismael, and Esau, &c.

3 Because, if Infants should have this right in their Grand-fathers, &c. where shall we stop or stay? shall it be extended to a thousand generations? as some missapply the promise in the second Commandement: which cannot be true. For then the children of the Jews, Turks, and Heathen must be baptized by their right in some Ancestors, within that time. Contrary to what is said of the Jewes. Rom. 11. 17.

Qu. *Are all bound to seek to joyn themselves to an instituted, rightly ordered Church?*

Ans. All that have opportunity so to do, and yet neglect it, sin greatly. 1 Against the second commandement, in not worshiping God according to his own institutions. Math. 28. 19, 20. Heb. 3. 3, 6.

2 Against their own soules, depriving them of those blessings, which, by vertue of the promises, are joyned with these institutions.

Exod. 20. 24. Song. 1. 7. 8.

3 If they obstinatly persist in that neglect, what ever they profess, they can hardly be accounted such as truely believe, and seek the Kingdom of God.

Act. 2. 47. Psal. 24. 6.

Qu. *What be the outward meanes, whereby the Spirit applyeth Christ with his benefits unto Instituted Churches?*

A. They are three
1 The gifts of the Spirit of Christ.
2 The Offices of the ministry.
3 The works done in and by those gifts and Offices.

1 Cor. 12. 3. 4. 5. 6.

115 Qu. *What is required concerning the exercise of gifts?*

A. That as every man hath received the gift (though he be not in office) he minister the same, one to another as good stewards of the manifold graces of God.

1 Pet. 4. 10.

Qu. *What is the office of ministry?*

A. It is an ecclesiastical function, whereby persons orderly chosen, do, by special right, dispence holy things unto the church.

Heb. 5. 14.

Qu.

Qu. *Why doe you call it a ministry?*

Ans. Because, that powr, which is committed to such persons, is of acting only by the command of Christ, in obedience to him, and to his ends. 1 Cor. 4. 1. 2. Mat. 28. 20. 2 Cor. 4. 5.

Qu. *What is the calling of ministers?*

Ans. It is an action, wherby an office is committed to fit persons, with Authority of ministring.

Qu. *How many sorts of ministers, doth the new Testament hold forth?*

A. Two, 1 Extraordinary, which hath an higher and more perfect direction, then that which can be had by ordinary meanes, as that of Apostles, Prophets, Evangelists. Ephe. 4. 11. Hence the Apostles were to plant the first Churches, and to leave perfect rules and patternes to after times. 1 Cor. 2. 10, 11, 12.

120 Qu. *What is the second sort of ministry held forth in the new Testament, viz. ordinary?*

A. That which hath its direction from Scripture, and from those meanes which God hath appoin ed, in his church for its perpetual edification. Of this sort there are Four officers. 1 The Pastor, to whom is given a gift of wisdom, for exhortation. Ephe 4. 11. 12, 13. 2 The Teacher, to whom is given a gift of knowledge for doctrine. 3 The Ruling

Rev. 4. 6, 8. Cor. 12. 8. Rom. 12. 6, 7. 1 Tim. 5. 17. Act. 6. 2, 3. 1 Tim. 3. 8. 10. & 5. 9, 10. Rom. 16. 1.

Elder, who is to Rule with diligence. 4 The Deacon, who is to administer the Churches treasure with simplicity: under whom is included, the widdow or Deaconess, who is to attend the sick and impotent with compassion and chearfulness.

Qu. *What is the orderly caling of ordinary ministers?*

Ans. It is an action of God and of the Church. 1 Of God, fitting them for the ministry, by bestowing upon them competent gifts for their office, & inclining them willingly to accept the ministry. 2 Of the Church, designing them thereunto, upon due trial of their fitness, choosing them to their office, and solemnly investing them with the power of office, in ordination, according to Scripture rules.

Heb. 5. 4.

Acts 1. 15. 2. & 6. 1. 10. 6. & 14. 23. 1 Tim. 3. 2. 10 6. Tim. 1. 5.

Qu. *What if the Officer be found unfaithfull in his place?*

An. He is to be warned by the Church, to take heed of his ministry, that he hath received in the Lord, to fulfill it: which if he refuse to do, by the same power that set him up, proceeding orderly, and with good advise, he is to be deposed.

Coll. 4. 17.

Qu. *What are the outward workes done in and by these gifts and offices?*

Ans

A. Theſe Six.
1 Prayer.
2 Singing Pſalmes.
3 Reading, opening, & applying of the word.
4 the Sacraments.
5 the Cenſures,
6 Contributions.

Qu. *How are the ſolemn publick prayers to be performed by the Officers?*

A. Not by Liturgies, or ſtinted formes invented and impoſed by men; but as the Spirit of Chriſt helpeth them, in the exerciſe of their own gift, to ſuit their ſupplications, prayers, interceſſions, and giving of thanks for all men, and for thoſe that are in Authority, according to the neceſſities of of the Church, and to the nature of the ordinances, which are to be ſanctified thereby. For it is their duty to give themſelves, as well to prayer, as to the miniſtry of the word.

Jude v. 20. Rom. 8. 5 16. 1 Tim. 2. 1, 2. & 4, 5. Acts 6. 4.

125 Queſt. *What is required concerning ſinging of Pſalmes in the Church?*

Anſ. Singing of Pſalms in the Church is an ordinance to be performed, not only by the miniſters, but alſo by the whole aſſembly; The Pſalms thus ſung muſt be ſuch parts of Scripture, as the Holy-Ghoſt

hath formed into verse, to be sung, exhort-
Eſa 5.8.9. ing and admoniſhing themſelves, mutualy,
Coll. 3. 16. with grace in their hearts, making melody
Eph. 5. 19. in their hearts to the Lord.

Q. 1. *What is required concerning Reading the word in the Church?*

A. The word to be read in the Church, are not Apochrypha bookes, nor Homilies,
Rom. 3. 2. but the Canonical Scriptures penned by the
2 Tim 3.15. Prophets, and Apoſtles, which contain in
1 Pet. 1.20. them all things neceſſary to ſalvation, and therfore is to be attended with due reverence and attention, in the publick aſſemblies
Neh. 8. 5 8. as becometh the word of God, and with the
Luk. 4. 17. reading of the word muſt be joyned the o-
20. pening and applying of it, for doctrine, re-
2 Tim. 3. proofe, correction, inſtruction, and comfort.
16, 17.

Qu. *Who are to read, open, and apply the Scriptures in the Church?*

Act. 20. 28. *A.* Principally, and by office, the Teach-
Act. 11. 19. ing officers. Secondly, others competently
22. & 13. 14. gifted, though not in office, being approved
10. 17. & 18. and called by the Church therunto, and
24. 28. 1 Cor. orderly exerciſing their gifts unto edifica-
14. 3, 4, 24. tion in prophecying.

Qu. *The next work to be done is the Sacraments. What is a Sacrament?*

A. A Sacrament is an outward and viſi-

ble

ble Signe and Seal of the covenant of grace. Or thus. A Sacrament is a Divine Institution, wherin outward sensible things are separated from common use, by the appointment of Christ to signifie, represent, and seale unto the faithfull the covenant of grace. Rom. 4. 11.

Qu. *How many Sacraments be there? and which be they?*

Ans. Two. Baptism and the Supper of the Lord: which are, either for our grafting into Christ, or for our growing up in him: Hence Baptism may be called the Symbole, or seale our entrance, or initiation in Christs church: and the Lords Supper is the Sacrament of our spirituall nourishment, and continuance therin.

Q. *What is Baptism?*

A. It is the first Sacrament of the New-Testament, wherin, under the visible signe of washing with water, into the name of the Father, of the Son, and of the Holy-Ghost, is signified and sealed to believers, and their seed, the covenant of grace, and their ingrafting into Christ. And it is to be but once administred. Mat. 28. 19. 1 Cor. 10. 2. & 12. 13. Rom. 6. 3. 4, 5. Coll. 2. 12. Gen. 17. 7. Acts. 2. 39.

Q. *How is Baptism to be administred?*

Ans. By a minister of the word, unto a believer

believer orderly joyned to the Church, and to his ſeed orderly preſented to the Lord & his Church: the miniſter joyning the word with the ſeale, & ſanctifying the ordinance by ſolemn publick prayer, and calling the child by that name, which the parents have given it, for their own and the childes edification, and ſo waſhing it with water, or Baptiſing it into the name of the Father the Son and the Holy Ghoſt.

Mat:28:19: 1 Cor:12. 13. & 7:14: 1 Tim:4:5: Luke 1:59, 60:63: & 2:21:

Qu. *How do you prove that the Infants of Church-members are to be Baptiſed?*

A. Both by Scripture, and by Reaſons,

1 The Scriptures that prove it are theſe and ſuch like. *Col.* 3. 11, 12. *Acts* 2.38, 39. 1 *Cor.* 7. 14. whence we may ſee that *Mat.* 28. 19. is to be expounded ſo as including the ſeed in & with the parents, and that when a whole houſhold was Baptiſed Infant were not excluded.

Acts 16:15: 32: 1 Cor:1.16:

2 The Reaſons which may be drawn from Scripture to prove it, are many. As

1 If Infants are partakers of any grace, it is by the covenant of grace. Therfore both the covenant and the firſt ſeale of it belong to ſuch.

Mat:19:13, 14,15:

2 The covenant, wherin believers are now contained, is the ſame which God made with

with Abraham, which was expreſly extended unto Infants. Therfore it is ſo now. Rom.4.11. Gal.3.7,8,9. Gen.17.7.

3 The covenant, as it is now adminiſtred, doth bring more ample conſolation to believers, now then formerly, before the comming of Chriſt. Therfore Infants muſt not now be excluded frō it, nor the ſeale therof. Eſa.61.8,9.

4 Baptiſm ſucceedeth in the place of circumciſion. *Coll.*2.11,12. Therefore it as juſtly belongs unto the Infants of confederates as circumciſion did. Act.2.39. 1 Cor.7.14.

5 Infants are as duely capable of Baptiſm as they were of circumciſion. For, as in the beginning of regeneration, we are meerly paſſive; ſo to Baptiſm now, as to circumciſion then, the outward ſeals of regeneration, is required only a paſſive reception. Therfore Infants are as capable of it as others.

6 Infants of confederates are as viſibly in the covenant of their parents, in their way, by the the expreſs termes and tenour of the covenant, I will be thy God, and the God of thy ſeed. As elder people are by their viſible profeſſion. Therfore they have the ſame right nnto Baptiſm, which is the outward ſeale of the covenant. Eſa.61.8,9.

Q. *What is the Sacrament of the Lords ſupper?*

Anſ. It is thee ſecond Sacrament of the New-

New-Testament, wherin, under the visible signes of bread blessed, broken, given, take, and eaten: and of wine bl ss d, powr d ou, given, received, and drunk, is signified, and sealed the covenant of grace, and our spiritual nourishment and growing up in Christ, after we are once in him. And therfore it is often to be used by us.

Mat. 26. 26. 27. 28. 1 Cor. 10. 3. 4. & 11 26.

Q. 1. *How is the Lords Supper to be administred?*

Ans. By a minister of the word, unto the faithfull in church-fellowship, having examined and judged themselves, and sitting down with him at the Lords table; Before whom the minister must take the Bread, and blesse it, and break it, and give it to them, with this commandement, once for all, to take and eat it, as the body of Christ broken for them, and this to do in remembrance of him. In like manner he must take the Cup, and, having given thanks, pour it forth, and give it to them, with a commandement to take and drink it, as the blood of Christ shed for them, and this also to do in remembrance of him. Afterward all is to be ended with thanksgiving, and singing a Psalm.

2 Chron. 35. 5, 6. 1 Cor. 10. 17. & 12. 13, 14. Rom. 16. 1. 2. 1 Cor. 11. 23. & 31. Mat. 26. 20. Luke. 22. 27. & 30. Mat. 26. 26. to 29. Luke. 22. 19, 20. 1 Cor. 11. 23. to 26. Mat. 26. 30. Mark 14. 26.

Q. *How prove you that the Sacraments belong to none but members of the Church?*

Ans.

A. 1 Becauſe, to adminiſter the Sacrament is an act of Church powr and priviledge, which powr ordinary Teaching Officers have not out of their own congregations. Therfore they may not adminiſter the Seals out of their own church. Mat. 28. 18, 19. Act. 20. 28. 1 Pet. 5. 3.

2 Becauſe, one end and uſe of the Sacraments is to Seale Church communion unto the members of churches. 1 Cor. 12. 15. Acts 2. 42.

3 Becauſe, there is the ſame reaſon of right unto church Cenſures and church priviledges; and therfore, as they, who are not members, are uncapable of church-cenſures. So are they uncapable of the Sacraments, which are church priviledges. 1 Cor. 5. 12. Rom. 9. 4.

Q. 1. *After the miniſtry of the word and the Seals, how is the Freewill-offering, or Collection for the Saints, to be adminiſtred?*

A. 1 For the time, it is to be made every Lords day, which is the firſt day of the week. 2 For the meaſure, as God hath proſpered every man. 3 For the meanner; not of conſtraint, but freely, and to be preſented, as an Offering to the Lord, and laid down, as at firſt before the Apoſtles, ſo afterward, by their appointment, before the Deacons of church, as into a common treaſury. Deu. 16. 16. 1 Cor. 16. 2. 1 Cor. 16. 2. 2 Cor. 8. 3. 2 Cor. 9. 5. 7. Act. 4. 34, 35. Marke 12. 42. 1 Chron. 29. 17. Acts 6. 2.

4 For the end of it; It is by them to be diſtri-

1 Cor. 16. 2. Galla. 6. 6.

1 Tim.5. 17,18. Gal.6.6. Act.5.3,5. & 6.1,2,3. Rom.15.26.

distributed to the supply of the ministry, and of the poor saints, according to their need, and of all the outward service of the Church.

Q *How are the Censures of the church to be administred?*

A The Censures are ordained of God for the removal of scandals out of the Church; which if they be private, one brother offending another, the offender is to goe, and hold forth his Repentance to his brother, who is then to forgive him. But if the offender neglect thus to doe, the brother offended is to go and admonish him convictingly therof, between themselves privately. If therupon the offender repent of his offence, the admonisher hath gained his brother. But if the offender hear not his brother, the brother offended is to take with him one or two more, that in the mouth of two or three witnesses every word may be established, whether the word be admonition, if the offender receive it or the word of complaint to the church, if he refuse it. For, if he refuse it, the offended brother is then to tell the church, immediately, if it have no officers, or by the Elders, who are to see that matters be brought orderly

Mat.18.6, 10,15. Luke 17.1, 2,3,4. Mat 5.23, 24.

derly and according to Rule, to the Church, if it have such officers. And if he refuse to hear the church, then is he to be accounted as a heathen and publican. Act.21.18, 21,22. Rev.4.6,7. Mat.8.15, 16,17.

Q. *If Scandals or offences be publick; How are they to be removed?*

Ans. By publick Reproofe. And if the offence be, not only publick but Haynous; then the Church is to remove the offence by excommunicating the offender out of the Church. 1 Tim.5.10. Gal.2.14. 1 Cor.5.1, 5,11. 1 Tim.1.20.

Q. *How is Excommunication to be administred?*

Ans. When the offence of any member is publick or haynous, or being private, is by the obstinacy of the offender, become publickly scandalous, the church being met together is, in the name and powr of the Lord Jesus, and with his Spirit, to deliver such an one to Satan, for the destruction of the flesh, that his soul may be saved in the day of the Lord Jesus. 1 Cor.5.1, 4,5,11,12. Mat.18.17.

Q. *Hath every particular Church this power within it selfe?*

A. Yea, without dependance on other Churches, Elders, or Synods. For these reasons. 1 Because Christ hath given this power to every particular Church. Mat.16,19.

2 Be-

Rev.2.20. 1 Cor.5.2, 4,22.

2 Becauſe the primitive Chruches had this power, within themſelves, without any ſuch dependance, and are reproved for neglect of it, and commanded to exercise it.

3 Becauſe every particular Church hath right to the word, Sacraments and prayer within it ſelf, which are greater. Therfore it hath right to this, that is leſſer then they.

140 Q. *What uſe then is there of the Conſociation of Churches and Synods?*

Act 15.6.

A. Much, by way of Brotherly helpfulneſs with light held forth from Scripture in difficult caſes. But, not by way of Authority and powr, as having Eccleſiaſtical juriſdiction over particular Churches, that nothing may be concluded and executed by them, in elections & depoſitions of miniſters and excommunications, &c: without the conſent and allowance of the Claſſis or Synods, under which they ſtand: or as having a powr of binding the churches to obey their decrees, whether politically, or formally. Theſe are uſurpations not warranted by the word: and therfore not to be ſubmitted unto by particular Churches.

Gal 5.1. 1 Cor. 7.23. Act.4.19.

Q. *How are the Church and members of it to walk towards an excommunicate?*

Anſ. So as may make him aſhamed, by with

withdrawing from him in all ſpiritual communion, and civil familiarity alſo, ſo far as may be, without the violation of any natural or civil bond. 1 Cor 5. 11. 2 Theſ. 3. 14.

Qu. *After all other parts if Gods publick worſhip have been adminiſtred; What duty of Gods worſhip is to be performed in diſmiſſing the Aſſembly?*

A. The Miniſter is to diſmiſs the aſſembly with a word of bleſſing, offering bleſſing unto the Lord, and putting a bleſſing upon the people in the name of the Lord. Num. 6. 23. 2 Cor. 13. 14

Qu. *So much of the application of Chriſt to the elect in this world: How is it to be perfected in the World to come?*

Anſ. In their immediate communion of all bleſſedneſs with God, in the ſtate of perfection, when inſtituted Churches and ordinances ſhall ceaſe, at the appearing of Chriſt with power and great glory, to the utter confuſion of the wicked, & the endleſs joy and perfect bleſſedneſs of the Godly. Eph. 4. 14. Acts. 1. 11. & 10. 42. Mat. 24. 30. 2 Theſ. 1. 7. 8, 9, 10.

Qu. *What do you believe concerning the Reſurrection?*

Anſ. That the ſame body that lay in the Earth or Sea, ſhall be raiſed again and the ſame ſoul reunited with it, that, by their union, the ſame perſon may live againe,

1 Cor. 15. 20, 21. Phil. 3. 21. Coll. 3. 4. 1 Thes. 4. 14 Joh. 5. 28, 29.

by the mighty power of Christ: the bodyes of the saints by Christ, as their head, are rayſed unto eternal life: the bodyes of the wicked by Christ, as a judge, are raiſed to eternal condemnation.

Qu. *What doe you believe concerning the laſt Judgement?*

Acts 1. 11. & 17. 31. 2 Tim. 4. 1. 2 Cor. 5. 10. Mat. 24. 31. 1 Thes. 4. 16 1 Cor 6. 3. Mat 25. 32, 33, & 13. 41. Eccl. 12. 14.

Anſ. That Christ the Mediatour ſhall, as King over all, come in the clouds, and appeare Viſibly in the ayre, with an innumerable company of Angels, and gather, by their miniſtry, before his Throne, and judg all Men, and Devils, according to their workes, pronouncing the ſentence of life and bleſſedneſs to the ſaints on his right hand, and of death and curſedneſs againſt the reprobates; both Angels and men; which accordingly ſhall be executed upon the bleſſed in Heaven, upon the curſed in Hell, to eternity.

So much concerning Faith, the firſt meanes of our living to God. 2 Concerning our OBEDIENCE.

Q. WHat is our *Obedience towards God?*

Anſw. Whereby we perform the revealed Will of God, with due ſubjection and

and conformity to it, from faith in Christ, by the power of his holy Spirit dwelling and working in us. Psal.40.9. Deut.29.29. 1 Pet.1.14, 15. Rom.1.5 Joh.15.4,5. Eph.4.23,24 2 Pet.1.5,8.

Q. *Wherin consisteth this Obedience?*

A. In Virtue, and the Action thereof.

Q. *What is Virtue?*

Ans. It is a gift of grace, a fruit of the Spirit, wherby the will is inclined to well-doing. Jam.1.17. Gall.5.22. Rom.7.17. 20.

Q. *What is the Action of Virtue?*

Ans. It is that inward and outward operation, which floweth from the will rightly inclined. 2 Cor.8.10, 11. James2.22. Mat.12.35.

150 Qu. *How is this Obedience distributed?* Luk.1.75. Mat.22.37. Rom.1.18. Tit.2.12.

Ans. According to the distribution of the Law (which is the Rule of our Obedience) into Holyness and Righteousness. Rom.1.21. Mat.22.37.

Qu. *What is Holyness?*

Ans. It is the first part of our obedience, wherby we perform those things, which tend directly to the glory of God, in our worshipping him.

Qu. *What things doth the Law of God, in the first Table of it require, that God may be glorified in our worshipping him?*

Anſ.

Some things concerning the { Natural / Inſtituted } worſhip of God as in the { 1 / 2 } Commandement.

Adjuncts { Of Gods worſhip as its { Manner. / Moſt ſolemne time. } } as in the { 3 / 4 }

Q. *What is the NATURAL worſhip of God, which is injoyned in the firſt Commandment, and wherein doth it conſiſt?*

Anſ. The Natural worſhip of God is that, which ſo dependeth upon the Nature of God, that from the nature of God, in himſelfe rightly known, through the grace of God helping us, we may perceive all things that belong to our duty therin, though no written Law were given us. And it conſiſteth in our knowing of God, and in our acknowledging him, both as our chiefe good, for the preſent believing in him, according to his word, and for the future, hoping in him, and expecting from him the good things promiſed: and in our acknowledging him, as the chief good in himſelf by loving him accordingly.

Joh. 17. 3. Pſal. 4. 6. Joh. 2. 32. Acts 2[illegible]. 1 [illegible]b 6. 1. Rom. 8. 25. 1 Pet. [illegible]. 21. 2 Cor. 1. 1[illegible]. Pſal. 106. 1. Luk. 14. 26 Deut. 6. 5.

Qu. *What are the acts that flow from theſe virtues, Faith, Hope, and Love?*

Anſ. 1 Ordinarily, we muſt Honour God, as is due to him. 1 By Receiving, with

with due subjection, whatsoever he propoundeth to us, in our religious hearing his word, read and preached, with a right attention of our minds to know his revealed wil, and with a right attention of our wil, to obey whatsoever he commandeth. 2 By presenting unto him, with due subjection, our holy desires in prayer, with giving thanks, according to his revealed will.

Act. 10. 33. & 16. 14. Ps. 119. 106. Rom. 6. 7. & 10. 14. Psal. 10. 17. Phil. 4. 6. 1 Joh. 5. 14.

155 Q. *What are the Extraordinary acts of Religion that flow from those virtues?*

Ans. They are principally two, which are never to be used but when great necessity requireth, other ordinary means being not sufficient, and in just & weighty causes.

1. An Oath, which is an holy desire of Gods Testimony and as the Author of truth, and the witnesse and Avenger of all Falshood, for the confirmation of our Testimony

Heb. 6. 13. 16. Deut. 6. 13. Neh. 10. 30.

2. A Lot, which is an holy desire of Gods Testimony, by determining the event, in a meer contingency, for the ending of a controversie.

2 Cor. 1. 23. Pro. 16. 33. & 18. 18.

Q. 1. *What is the INSTITUTED worship of God, required in the second Commandment? and wherein doth it consist?*

Ans. The instituted worship of God is a mean ordained and appointed of God him

Exod. 23. 13.

himself, for the exercise and furtherance of his Natural worship. And it consisteth in our exact observing Gods Institutions, both about such things as make properly and immediatly for the exercise, and promoving of our Faith, Hope, and Love, (as the solemn publick preaching, the celebration of Baptism, and the Lords Supper, solemn prayer) And about such things as make for the right and orderly performance of those (as the combination of Believers into particular churches election and ordination of such officers as God hath appointed, the ministrations of those officers, and the order, and government of the church, in the use of those in all and every one of which Gods own Institutions are only and wholly to be observed, without adding any thing therto, or taking ought therfrom, or changing and altering any thing.

Deut. 4. 2. & 12. 32. Mat. 15. 9.

Deut. 12. 25, 28, 32.

Q. *What is required in the Third Commandement, concerning the Manner of Gods worship?*

Ans. The right use of all things, wherby God maketh himselfe known unto us, and which appertain to his Natural or Instituted worship, in such manner as befitteth the Majesty of God, and the holyness and dignity of holy things, and our spiritual good, in respect

respect of the outward and inward circumstances.
- 1 Outward circumstances are such as belong to order and comlines, in respect of place, time, behaviour and the like. 2 Cor. 14. 40, with 16.
- 2 Inward circumstances to be attended in every worship of God are.
  - 1 Due preparation before the duty. Eccl. 5. 1, 2.
  - 2 Reverence and devotion in the duty. Isai. 58. 12. Heb. 12. 28.
  - 3 Some spiritual fruit, suiting the use and end of the dutyes retained in our soules afterward.

Q. 1. *What is required concerning the most solemn* TIME *of Gods worship, in the fourth Commandement?*

Ans. That the seventh day, which God himselfe appointeth, for that end, should be sanctified for a day of holy Rest, from those businesses and workes, which are properly called ours; and of applying our selves to the solemn worship of God; as in the publick assemblies morning and evening, so in private dutys, required of God to be done on this day, all the day long, that is, from evening to evening. The christian Sabbath Exod. 20. 8. & 34. 21. Gen. 1. 5. Liv. 23. 32. Num. 28. 25. Neh. 13. 17. & 23. Acts 13. 14. & 15. 23. & 16. 13. Num. 28. 9, 10.

now, under the Kingdome of Christ, in the New Testament, it is every first day of the Week. Qu. *How do you prove that the seventh day Sabbath of the Jews was not to continue, but to be changed unto another day, after the comming of Christ?*

Ans. 1 The change of Gods solemn worship by the comming of Christ, proveth the change of the day. For the Jewish Sabbath and the Rest, and the solemn worships tyed unto it, were instituted for types and figures of Christ promised to break the Serpents head by his death, and of his Rest in the grave, and of the Rest, which his death (whereby he destroyed him, that had the power of death the Divel) giveth unto all believers, from the guilt and pain of sin, and from all legall rites. All which Christ hath now performed: and therfore hath instituted another day for holy rest, fitter for the time and state of the New-Testament, to be kept with better service and solemnity, offering up spiritual sacrifices of prayers and prayses, and workes of piety and mercy, in stead of the dark shadowes of the Law, the bright shining of the Gospel light, in the preaching of Christ crucified, dead, buryed, risen again and exalted above every name,

Heb. 7. 12. Acts. 1. 3.

2 Those

2 Thoſe words in *Matthew* 12. 8. and *Marke* 2. 17. [*the Sabbath was made for man and not man for the Sabbath. Therefore the Son of man*, even as he is the Son of man or God made man, *is Lord of the Sabbath*] Teach us that the uſe of the Sabbath was founded on Chriſt, promiſed to be the Lord of the Sabbath, and was in and under him, made neceſſary for the benefit of man fallen. Therefore Chriſt hath the true proper Right or propriety in it, to make the Sabbath ſerve for his uſe, being Lord and poſſeſſor of it: and he hath authority and power over it, to command it to be or not to be in uſe, either the ſeventh day, or upon ſome other day of the week. Hence he brought the Sabbath into the world by undertaking to be the ſeed of the woman promiſed, and ſo it was ſettled on the ſeventh day, and ſo to continue, till that promiſe was fulfilled, and then Chriſt having perfected our Redemption, did conſecrate the firſt day of the week to be the Sabbath of the New-Teſtament.

160 Q. *How do you prove that Chriſt hath Inſtituted the firſt day of the week to be the Chriſtian Sabbath?*

Anſ. 1 Becauſe he hath given unto this day

day a more honourable name then to any
Esa. 58. 13. day of the week. Calling it the Lords day.
Rev. 1. 10. As being, 1. The day wherin our Lord arose from the grave, having perfected our Redemption, according to the prophecy in *Psal.* 118. 24. 2 The day appointed by Christ, the Lord of the Sabbath, to be the
1 Cor. 11. 28. Christian Sabbath, and so it is called the Lords day in the same sense as the Eucharist is called the Lords Supper.

11. Because he hath sanctified this day more fully and excellently then he did the seventh day, in the first institution of the Sabbath. For, 1 In this day he more abundantly revealed his holiness to the world, in that he declared Christ our Redeemer to be
Rom. 1. 3. the Son of God, according to the spirit of holiness, by the resurrection from the dead.

2 In this day, God poured forth more abundantly, through Christ, the holy Spirit upon all flesh, and upon the Apostles to sanctifie them, to preach the Gospell to all Nations, which they presently did, and
Acts. 2. converted three thousand soules the same day, being the first day of the week.

3 In this day, our Lord Christ did com-
Luke. 24. 13. & 36. monly appear to his Disciples, after his resurrection, and came among them, when they

they were assembled together and taught them and breathed on them. Luke:24. 13. 36. Joh. 20. 19. 22. Act. 1. 3.

III. Because the Apostles both practised and taught the Churches of Christian Gentiles to observe this day, holily, and solemnly. Wheras they were limited to teach the Churches to observe & do only what Christ had commanded them. *Mat.* 28. 20. Joh. 20. 19. 26. Act. 2. 1, 2. & 20. 8. 1 Cor. 16. 1, 2.

Q 1. *Doth the Law of the Sabbath bind us now perpetually to observe the first day of the week, as unalterable?*

Ans. Yea; No man may alter the Sabbath, now from the first day, to the end of the world. For 1 This day hath Christ, as he is become the Son of man, Lord of it. Therefore it must continue, under Christ. That is in the time of the Gospel. Mark. 2. 26

2 Whatsoever ordinance God hath given to his people, to be a token of and pledg of some future good promised, that they must keep and hold, till they possess that good. Therfore as the *Jewish* Sabbath and typical worships, did continue till the comming of Christ, wherof they were tokens & pledges; So the Christian Sabbath, as it is now setled on the first day of the week, in which Christ rose again from death, and perfected mans Redemption, must continue till the day of the

the general resurrection of the Saints unto
Heb.4.9. glory, wherof it is a token and pledge.

Q. 1. *So much of holiness. What is Righteousness, required in the second Table of the Law?*

Tit.2.12. Luk.10.36. 37. Mark.12.31 Jam.1.27. 1 Joh.4.20. 21. *A.* It is a Virtue flowing from Holiness, wherby we are inclined to perform our duty to our neighbour, with respect and affection to his good, whence it is called Love.

Q. 2. *How doth Righteousness act for the good of our neighbour?*

Ans. Sundry wayes. 1 with respect to his Degree and Rank wherin he standeth: and it is called Honour, required in the fift Commandement.

2 With respect to his Life: and it is called Humanity required in the sixth commandement.

3 With respect to his Purity: and it is called Chastity, required in the seventh Commandement.

4 With respect to his outward Estate or goods: and it is called Commutative justice, required in the eight Commandement.

5 With respect unto Truth in speeches: and it is called Veracity, in the ninth Commandement.

6 With

6 With respect to any thing he injoyeth: and it is called Contentation, required in the tenth Commandement.

Q. *What is the HONOUR which the fift Commandement requireth?*

Ans. It is the Acknowledgment of that Dignity and excellency, which is in another, in respect of his age, or place, or gifts, &c: with a due testification therof, whether he be our superiour, or equall, or inferiour, in the family, or common wealth, or church; with a due care that it be not diminished, nor blemished, by our selves or others, Phil.2.3. whereunto Humility is necessary.

165 Q. *What is the HUMANITY which the sixt Commandement requireth?*

Ans. It is a virtue, wherby we are inclined to preserve the spiritual, or natural Life of our neighbour and his comfort and peace, and our own, by lawfull meanes.

Q *What is the CHASTITY required in the seventh Commandement?* Jude.v.7. Lev.20.13: 15. Rom.1.24, 26,27. 1 Thes.4.3, 4,5.1 Cor. 6.9,10,15, 18. Coll.3. 5. Heb.13. 4.

Ans. It is a virtue, wherby the Purity of anothers person, and of our own person, is preserved free from all defilement by unclean lusts; whether those that are unnatural. Or natural, in reference to the things that concern generation.

Qu.

Qu. *What is commutative* JUSTICE *required in the eight Commandment?*

Ans. It is a vertue, wherby we are inclined to give every one, that which is their own, in outward commodities, in all ways of contract: and to get and use lawfully, whatsoever we claime to be our own.

2 Thess. 3. 10, 11, 12.

Qu. *What is that* VERACITY, *which is required in the ninth Commandment?*

Ans. It is a vertue, wherby we are inclined to observe truth in witnes-bearing.

Mat. 23. 21. Ephe. 4. 25. Psal. 5. 6.

Qu. *What is that* CONTENTATION *which is required in the tenth Commandment?*

A. It is a vertue, wherby a man is inclined to rest satisfied with the condition, wherin God setteth him, and the things which God giveth him; rejoycing in the good of his neighbour, as if it were his own.

1 Tim. 6. 6. Heb. 13. 5. Phil. 4. 11. Rom. 12. 15.

170. Qu. *What Rules are to be observed in expounding every Commandment, that we may find out what duties are required, and what sinnes are forbidden in them?*

Ans. Five Rules. 1 Where any thing is commanded the contrary is forbidden: and where any thing is forbidden, the contrary is commanded.

Isai. 1. 16. 17. Rom. 7. 19.

2 Where any thing is commanded or forbidden, all of the same kind, and all degrees

grees therof are commanded or forbidden. For the Law of God is perfect, and muſt be performed inwardly, as well as outwardly. Mat. 5. 21. to 29. & 22. 37. 18. 1 Joh. 3. 15.

3 Where any thing is commanded or forbidden, all the ſubordinate means and provocations, that in their own nature, do tend therunto are commanded or forbidden. Pro. 13. 20. 1 Cor. 5. 6.

4 Where any thing is commanded or forbidden, the ſignes, ſhews and appearances therof are alſo commanded or forbidden. 2 Cor. 8. 21. 1 Theſſ. 5. 22 Prov. 6. 17. Zeph. 1. 8.

5 We are to procure, what in us lieth that others do the duties commanded, and avoyd the ſinnes forbidden, as well as our ſelves: and to keep our ſelves free from other mens ſinnes. Mat. 5. 16. 1 Pet. 2. 12. Mat. 18. 15. Dan. 12. 3. Heb. 3. 13. & 10. 24.

Qu. 1. *How many wayes may men be acceſſary to other mens ſinnes?*

A. Sundry ways. Wherof ſome are common to all, ſome are proper to Superiours.

Qu. *What are the common wayes?*

Anſ. They are of two ſorts.

1 Such as go before the ſin committed. Gal. 5. 26.
- 1 Provoking or incenſing others to ſin. 1 Kin. 21. 25. Bro. 1. 10. & 7. 18. 21.
- 2 Alluring and intiſing them. 1 Cor. 1. 15.
- 3 Corrupt and infecting ſpeeches. 33.
- 4 Giving evill councell. 2 Sam. 13. 5. & 16. 29.
- 5 Conſent and approbation, whether by word or deed. Rom. 1. 32. Act. 7. 58. Pſal. 50. 18.

6 Not

Lev.19.17. 6 Not admonishing them seasonably.

Rom.14.13. 20.22. 7 Evill example and scandal.

2 Cor. 5.3 10. Isa.5.20. Pro.24.24. 2 Such as follow the offence committed, or accompany it. As excusing, defending, commending it.

Q. 1. *What are the proper wayes, which are peculiar to Superiours?*

Isa.10.1. Dan.3.4.5,5. 6. Hos.5.11. *Ans.* Three. 1 When they command that which is unlawfull and evill, whether publickly by Lawes and edicts, or privately.

1 Sam.22. 18,19.2 Sam 11.15,17, & 12.9. 2 When they connive and winck at evill, which by their Authority, they might redress.

2 King.12.3 1 Sam.2.22. 26 & 3.13. Pro.13.24. & 25.15. Psal.101.7.8. 3 When they put not forth their powerfully to remove evil, according to the Rule, though they shew some dislike of it.

Soli Deo Gloria.

FINIS

Christian Reader pag. 16. line 4. *after* Separation *supply* of the soul. pag. 21. *to the end of the question add* in them; *we can find no other faults material but three or four litteral easily discerned and amended, and those not in all bookes.*

BRITISH MUSEUM